D618
C532

BONEBRAKE SEMINARY LIBRARY

The Divinity School News

THE DIVINITY SCHOOL OF THE UNIVERSITY OF CHICAGO

Vol. XVI NOVEMBER 1, 1949 No. 4

Published quarterly by the Divinity School of the University of Chicago, 5801 Ellis Ave., February 1, May 1, August 1, and November 1. Entered as second-class matter, March 29, 1934, at the post office at Chicago, Illinois, under the Act of August 24, 1912. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of February 28, 1925, authorized April 18, 1934.

RETREAT IN THE FACE OF CRISIS?

DURING my travels last winter representing the offerings of the Federation, I had several enlightening experiences at the hands of undergraduate students. One of the most effective learning experiences I had was provided by some conversations with a young man at the University of Oklahoma. I had met and talked with this fellow before seeing him on this particular trip and, therefore, was anxious to talk to him specifically about the present-day challenge of the ministry as well as the offerings of the Federated Theological community. After considerable discussion concerning the meaning of the faith, we finally got around to the church, its meaning in terms of the faith, and finally the meaning and importance of the ministry. My own part in the conversation was charged with a hope that this fellow would see his way clear to cast his lot with those working in the pastoral or teaching ministry and thus decide to enter the Federation this autumn for preparation. He had an excellent mind—in the very best sense of the word. He was an effective leader in the social and political affairs of the university community. His personal appearance was commanding, and his motivation was prompted from a high level of ethical and religious concern. In other words, this young man in my estimation had all the qualities we covet for those who are to take responsibility for representing the faith in our time. But my conversations with this fellow ended in disappointment for me. He could not conceive of himself as a professional worker in the church—either in a pastoral or in a teaching role.

I tell this story because it sets forth the problem with which I wish to deal in this presentation. The reason my young friend could not seriously consider the church was that (1) he was not convinced of the relevance of the church's activity and (2) he could not conceive of himself or anyone departing from the existential scene from three to five years to study theology when the existential scene was composed of such urgent business. At that very moment on the university campus two very important battles were being fought: one against ra-

cial discrimination and the other against a move in the Oklahoma legislature to tie up every educational institution in the state—staff and students—under a loyalty oath. These two issues, along with some others, were receiving much attention from this young man, many times at great cost to his academic standing. But he was convinced that a poorer showing in his studies was not too great a price to pay in the face of such crucial issues.

Even though I have abandoned any hope of enlisting this particular person in the program of theological training, I am aware that the problem he represents is an enduring one for all of us. Again and again we who are engaged in theological training, whether instructor or student, are troubled, if not tormented, by the question of how we can justify our retiring from the immediate field of practical encounter to engage ourselves in theological and intellectual generalization. This question represents one of the tensions we must live with constantly.

Today I wish to address myself to this question, "How do I justify entering into retreat when the world needs so desperately the help of every possible hand to lift the burdens of our fellows? How can I answer to those who bend their backs daily in the mills of the world's urgent tasks?"

My answer to this question begins by saying, first, that every crisis is basically an intellectual crisis. That is, every human crisis is of such a nature that it cannot be dealt with effectively without taking into account the intellectual dimension. In every kind of confusion, as well as in every orderly achievement, ideas are at work—ideas as consciously or unconsciously entertained presuppositions or interpretations of experience. As one of our great teachers has said, it is "our interpretations of experience [that] determine the limits of what we can do with the world."[1]

In the literature of a certain psychotherapist, which I have read recently, the argument is made that the sick person—the so-called mentally ill person—is one who has developed ideas or interpretations of his experience of such a kind that mature growth has become seriously hampered. That is, the creative energies have been caught in a trap of inadequate ideas. Therapy consists of a disciplined effort to discover the nature of these interpretations or cramping ideas, to lift them progressively into consciousness, and to establish them as the matters of concern in a community of communication and interaction. Growth progresses as ideas are developed that can release the creative energies. That is to say, in every situation of personal crisis sooner or later attention must be

[1] A. N. Whitehead, *Adventures of Ideas*, p. 99.

given to the nature of ideas and the implications of their operation for daily, practical living. I am bold to suggest that what holds for problems of individual crisis also holds for the problems of social, political, and intercultural crisis.

But the pursuit of underlying interpretations or ideas demands retreat from the immediate scene—retreat to a community which permits solitude, for it takes time and energy to gain the penetration that reveals the ignored or unconscious presuppositions. It requires a particular kind of community—one in which discipline and encouragement are provided for the pursuit of ideas—the ideas that interfere with the achievement of integrity as well as those ideas or interpretations which can permit release of the creative energy. Like the artist who at intervals must lay aside brush and palette and step back from the canvas in order to regain perspective—to see where his ideas are taking him—so the reformer must learn the meaning of stepping back from the canvas of daily affairs so that his developing concerns, sensitivities, and commitments can achieve integrity with the issues and possibilities in the world of mundane affairs. It is the intellectual and theological community which provides the conditions under which such perspective is made possible.

The activistic person proceeds, it seems to me, on the assumption that the problems constituting the cultural crisis can be understood adequately and served best in terms of their most obvious aspects. The preoccupation, therefore, becomes primarily and often entirely manipulative. If certain protests can be made to the right persons, if certain pressure groups can only be established, if certain changes in organization or legislation can be effected, then the crisis will receive most effective service. The thesis I offer against this general view is that it matters not how urgent and critical the human situation may be—if a fundamental concern for ideas is not pursued, there can be no trustworthy basis for hope. Action must be guided within a framework of understanding. Action and practical policies must be subject constantly to the judgment of a consciously entertained framework of critical interpretation. Otherwise, we are in constant danger of becoming instruments to purposes that may humiliate the values which need to be served.

One of the greatest threats today to our hope for salvation is a growing impatience with the asking of fundamental questions and an impatience, therefore, with the kind of community that is concerned with fundamental questions. Our anxiety tends to drive us headlong over the issues into technical preoccupation. We are increasingly tempted and disposed to buy quickly the many new tools offered in the daily market without much penetrating concern for the kind of garden we need to grow. Our intentions are good. And we have certain

general notions about the kind of garden we need, but we are not impressed sufficiently with the importance of critical examination and positive development of ideas. We are prone to react more to our *sense* of disturbance and our *sense* of concern and to miss the importance of understanding the full dimension of the occasions for our concern.

In fairness, however, to those whom we have characterized as the activists (which is not an altogether fair characterization) it needs to be said that retreat in the face of crisis is to be justified to the extent that those who live in retreat keep their preoccupations relevant to the crisis. This applies to faculty and administrators as well as to students. This means, for example, as one of my colleagues has put it, that if we profess to be operating a Federated Theological Faculty in the midst of a world and a church in despair, then we must exemplify faithfully the profession. If we are a faculty, indeed, then we must be devoted in community and in solitude to the essential propositions and ideas that the crisis raises for consideration. As a faculty we must do more than live on the capital inherited from our intellectual and spiritual forebears. If we say we are a Federation, then we must truly be a Federation, especially inasmuch as we have said to the churches that our Federation is an effort to exemplify the meaning of the ecumenical dimension of the Faith. As Federation constituents we must be willing and prepared to sacrifice our institutional loyalties to whatever extent is necessary to give priority to the supreme task before us. And, finally, we must be truly theological. That is to say, if we are to justify our existence, we must make our case clear to the academic community as well as to the churches. That is, the public must see that we have an offering commensurate in depth with the depth of human need. We must come forward with offerings capable of demonstrating that we have an integrity of our own—in our own terms—as well as an integrity with the methodology and concerns of the other fields of intellectual inquiry.

And the student must make sure that he or she is facing squarely his or her responsibility. Certainly those who seek retreat must have motivations that are of such kind as will permit them to transcend conventional academic and professional objectives. This means, for example, that students dare not think of themselves as working for degrees as such. It means that they dare not let themselves think of an intellectual training as a procedure from one formal requirement to another—first courses, then comprehensives, then a field of concentration, then language examinations, and so on. It is true that we have a definite philosophy justifying these formal procedures, and we believe in this philosophy. But the degree requirements must always be seen as subservient to

concerns that transcend them. By the same token, however, the student has a right to expect from the theological community a compelling exemplification of the transcending concerns and philosophy, so that he is thereby the better able to avoid being seduced by the formal or administrative aspects of the program.

I have been making a case for retreat in the face of crisis. And the case has been developed on the argument that the existential demands of the crisis—by the very nature of the crisis—can be met only to the extent that rigorous intellectual and theological disciplines are developed, hence, the need for retreat. At this point I wish to qualify the meaning of retreat as I have used it, for the prevalent and conventional attitude toward the intellectual community is that it is a retreat *over against* the world of actual living. The prevalent notion is that when a person enters the school for training he is departing *from*, or cutting himself off from, the world. The living of life is interrupted for a season—decisions and attitudes and commitments ordinarily relevant to the work-a-day world are now held in abeyance, are kept on some kind of storage shelf to be dusted off and brought into use again once the course has been completed or the degree conferred.

I wish to say that we do not accept this interpretation of the meaning of intellectual retreat. The experience here is not to be retreat in the sense of escape. The effort here is in terms of a retreat *to* reality in a most penetrating and rigorous confrontation of life's fundamental questions. We are gathered here *in order to search out and to stand more squarely* on the fundamental principles. We are gathered here in order to initiate a kind of inquiry and confrontation that will make possible our speaking to and working relevantly with all that makes for the healing of the nations—intellectually, socially, and spiritually. We intend that there shall be continuity between the life we have here and the life we shall live after we have left these halls.

The disciplines that we develop here, the rigorousness of inquiry and self-discipline practiced here, is cultivated and developed because practical living needs and demands such discipline and rigor. It is not the nature of the degree programs or the peculiar mode of academic life that originates and imposes the discipline—it is the very nature of nature, the nature of man and God that imposes the discipline. There are no short cuts to truth here because there are no short cuts to truth anywhere in human experience. There are tensions and anxieties here because they are an integral component of the divine-human encounter in everyday experience. In this community we strive to draw ourselves upward to that stature of mind and spirit which we must have throughout all our days.

No, this is not retreat from crisis. The effort here is to build a kind of community whereby more effectively to engage the crisis, for no university or academic climate—however artificial some of its aspects may be—can disengage us personally from the realities of existence. We are the children of this culture now caught in crisis. As such we carry within ourselves a microcosm of the whole world of despair and yearning. Caught up in the history of our own individual lives is the history of the race and the culture. And each relationship, each encounter with the demands of discipline, each testing occasion, consciously or unconsciously mobilizes the meanings of this history. In a sense we are a community set apart, a community in retreat, but in another sense we are everything that the larger world community is and hopes to be. Therefore, we can pursue our tasks and develop our relationships here in the confidence that the resulting experiences and interpretations of those experiences are relevant to all living. If such is not the case with each of us—both students and faculty—then our retreat has been neither intellectual nor theological; it has been truly a retreat of escape from life. And if such be the case, then we stand indefensibly under the judgment of those who have remained at the mill, in the fields, and in the forums of practical discussion and action.

And this brings me to a final point. In setting forth the case for intellectual and religious retreat, I may have given the impression that retreat is justified only in terms of its relevance for the existing, urgent problems of society. I have hinted otherwise in certain passages, but now I wish to make the point explicit, namely, that there is a value—just as fundamental a value—in the pursuit of learning and theological study in and for itself.

Human life, it seems to me, is more than a summary of the practical achievements that have numbered its days. We cannot grasp the significance of life or its possibilities if we think of it only in the category of the practical or the instrumental. Human effort and human significance has to be thought of in terms of intrinsic value as well as instrumental value. Human life yearns not only to be used for practical projects and ultimate purposes, but it yearns also to be regarded as a thing of worth in itself. Man draws his satisfaction not only from achievements in the market and the forum but also from the ecstasies and joys of song and poetry and play. Man is not only an artisan but also an artist. He is not only a planner but also a poet. The demand within him for the development of intrinsic goods is just as insistent and inexorable as the demand for purposeful activity. And, I venture to say, each hunger must be fed for the sake of the other, even though this dare not become too conscious a concern in his nurturing of either.

We may have been motivated to seek an intellectual and theological community under the pressure of practical urgencies, the cultural crisis, the crisis within ourselves. It is hoped, however, that we shall also develop here an appreciation and a nurturing for the intrinsic value of such discipline, for the chances are that we shall—more times than not—be more effective because of what we are as persons in ourselves than because of our conscious and purposeful exercise of our skills. And the chances are that our intellectual and theological insight shall be more largely hospitable to the values and possibilities of life because of the beauty and humor that has enriched and sensitized our spirits. The same community, therefore, that imposes the disciplines of inquiry and judgment must also feed our souls with lyric and song and story. For the household of the King includes both the harp and the scroll, and so must the household of our faith.

WILLIAM N. HAWLEY
Dean of Students

JOSEPH BOND CHAPEL
October 4, 1949

TOWARD THEOLOGICAL RECONSTRUCTION

In last winter's issue of the *Journal of Religion* Mr. Meland took the occasion of the memorial to his editorial predecessor, Shirley Jackson Case, to propose certain new emphases in editorial policy to meet the general shift in religious thought. The *Journal* is some kind of barometer of the theological climate among the faculty and graduates of the four federated schools. Within this community there is still a predominant orientation to the empirical method in religious inquiry, in contrast to idealistic or dogmatic approaches. Empiricism is being "deepened," however, by greater recognition of the role of the imagination and in particular of the "attitude of faith." We are no longer merely interested spectators of religion in general. We are committed Christians, largely American Protestant Christians, and seek to understand the intellectual implications of that commitment in all our scholarship as well as in our private and public living. Our purpose is theological reconstruction.

If this is so, observes Mr. Mead, should we not resume the old title, *American Journal of Theology?* And with the renewed emphasis on theology and philosophy of religion, what responsibility does the *Journal* still admit with regard to historical scholarship—biblical, Christian, or in relation to non-Christian religions? Clearly we should leave specialized and technical articles to the professional journals in these fields. For the last two or three years the editorial committee has measured historical contributions by the question whether they have so illuminated a passage of history as to throw light on perennial and present religious issues. If the article simply describes or analyzes a development without conveying a sense of things of permanent and ultimate significance at stake, we have referred the author to biblical and historical periodicals. We have felt some qualms about this criterion, to tell the truth. So few seem to be writing history that way! And we have printed relatively few historical articles. Are we trying to make bears dance? Are we allowing philosophy and theology to destroy the independence of other disciplines and make them provinces of the theologian's empire? Have we been as vigorous in excluding the merely technical or the preparatory efforts in philosophy and theology as we have in the historical disciplines?

In the next issue, at least, we present one historical essay which seems to us to measure up to this criterion. In what sounds at first like a very limited and technical problem, "The Place of the Book of Esther in the Christian Bible," Mr. Berhnard Anderson, of the University of North Carolina, raises some fundamental issues about the authority and integrity of the Bible. By taking one of the least appealing of the Old Testament books, he accepts the full difficulty of making the case that Christianity requires the whole Old Testament as well as the New.

The January issue will also contain two contributions to the revived discussion of Christian social ethics. The social gospel of forty years from 1890 to 1930 has since been in process of "deepening"

the responsibility of the Christian for the whole social order is still affirmed, but there is a new search for the specifically Christian sanctions for this concern, for specifically Christian analysis of social manifestations of sin as well as healing, and for the role of the specifically Christian community in such action. Mr. Robert Clemmer, of Allegheny College, reconsiders the social thought especially of the Reformation in the effort to clarify this enterprise. Mr. Clemmer stands in the tradition of the Mercersberg movement in his formulation, a movement which has produced some of the most challenging American views on church and sacraments. Mr. Samuel Stumpf, a recent Doctor of the Federated Theological Faculty, now instructor in historical theology at Vanderbilt, opens up the more specific problem of law in his essay, "Christian Theology and Juristic Thought."

Continental Christians, jurists, theologians, are engaged in a very lively discussion of the possibility of religious and theological sanctions and criteria of law. A few years ago the *Journal* published a series of historical papers on the central problem of "natural law." American Protestants generally, however, have not realized the appalling void of our thought in this area, a void comparable in importance to our bankruptcy in educational policy and practice. Our Puritan ancestors were the most effective proponents of "natural law" in modern history, a point at which the contrast with the Continental Reformation and its Barthian revivers, such as Jacques Ellul, is sharp. If we reject this Continental skepticism, and also Thomist "natural law," where do we stand? Surely not with the relativistic legal "realism" prevalent in the majority of those of our law schools which still have any articulate philosophy of law. Theological reconstruction in social ethics, in law, in education, in church and state—these are some of our most pressing practical responsibilities. We may be already too late.

Roger Hazelton, another alumnus, and now professor of theology at Andover-Newton, contributes an essay to the present lively discussion of Christian philosophy of history, "Time, Eternity and History." Christian Platonism and radical empiricism are drawn on in an effort to clarify these categories for Christian thought. A group of articles on the Christian interpretation of history from various positions (one by a French Jesuit) will appear in subsequent issues.

In the course of 1950 the *Journal* will also present a discussion of the theological presuppositions of religious education in the Protestant churches. This discussion, which began with Mr. Ernest Chave's article, "Religious Education in a Liberal Seminary," in the April, 1949, issue, will include statements by Messrs. Wesner Fallaw, Nevin Harner, and Ross Snyder, a panel in which not merely initiates can predict some sharp differences. And even bankruptcy proceedings sometimes disclose a surprising amount of unrealized assets!

Alumni of the schools are urged to share in the *Journal's* enterprise of reconstruction, by critical comment, by the contribution of articles, by availing themselves of the bargain rates for graduates, or at least by seeing to it that the *Journal* is available in their local periodical library.

JAMES HASTINGS NICHOLS

THOUGHTS FROM THE EDITOR

The most enjoyable and significant news that could be passed on to the Divinity family at this time concerns the registration statistics for the current Autumn Quarter. Last year at this time there were only 16 students enrolled for the B.D. program; this quarter we have 43 enrolled for the B.D. program! Needless to say, this radical change in the B.D. population of our school constitutes a revolution. And there are already obvious evidences of how this increased B.D. enrolment is changing the temper and climate of the student body. The B.D. student group is no longer a tail being wagged by the Ph.D. dog; it has a strength now whereby to make its own needs and expectations felt. And the prospects for next year already indicate that the B.D. group may double its present number.

But the Ph.D. enrolment has also increased. Last autumn the number was 59, and this quarter it is 78! There has been an increase not only in the number of Ph.D. students but also in the quality of the students. Several instructors have reported that the classroom participation reveals a much more searching and penetrating level of work.

There has been no increase in the M.A. registration: there were 16 last autumn, and we have that number this term. This fact does not give us any concern, because the new B.D. program makes the M.A. program the inferior degree. It is very difficult for us to be enthusiastic about the Master's degree when we have a growing conviction that the B.D. program offers the absolute minimum of training for any kind of ministry.

The total registration in the individual schools of the Federation is: 141 in the Divinity School, 89 in the Chicago Theological Seminary, 18 in the Disciples Divinity House, and 15 in the Meadville Theological School. This makes a total registration of 263 for the Federation, or an increase of 24 per cent over last autumn's registration.

Incidentally, the B.D. enrolment in the Divinity School is now only four less than the enrolment in CTS. The Seminary has 47 students for the B.D. as over against our 43. The total B.D. enrolment in the Federation this quarter is 120. The total Ph.D. enrolment is 83, and the total M.A. enrolment is 44.

The enrolment in the Divinity School by denominations is as follows: 36 Baptists, 25 Methodists, 15 Disciples, 11 Presbyterians, 11 Episcopalians, 9 Lutherans, 4 Congregationalists, 4 Evangelical-United Brethren, 3 Evangelical-Reformed, 3 Jewish, 2 Mennonite, 2 Nazarenes, 2 Quakers, 2 Unitarians. There are also one each of the following denominations: Church of the Brethren, United Church of Canada, Church of God, Orthodox Catholic, Cumberland Presbyterian, Free Methodist, United Presbyterian, Christian Science, Greek Orthodox, and Reformed Church in America.

Elsewhere in this issue mention is made of the fact that Mr. Seward Hiltner has accepted appointment to the Federated Faculty as Associate Professor of

Pastoral Theology. Seward will be known to many of us for his work these past few years with the Federal Council of Churches and for his writings in pastoral counseling. He will teach the new sequence in "Christian Faith and the Growth of Personality," which will be one of the seven basic areas in the general education qualifying core. Seward will take up his duties in the faculty beginning with the academic year 1950–51. And with his coming we will be able to offer for the first time sufficient resources to encourage students who are interested in theological psychology at the Ph.D. level. It will be possible to develop programs now that will serve the needs of students interested in either the academic or the professional Ph.D. programs.

In the next issue of the *News* we will present a full-length story on the revised B.D. program as well as the basic principles which shall give form to the new "professional" or "field-study" Ph.D. Last May the Federated Faculty adopted a B.D. program that makes the B.D. superior to the M.A. degree.

NOTES FROM THE DEAN'S OFFICE

REGISTRATION

The registration in the Federated Theological Schools for the Summer Quarter was 149. Of this total number, 108 were registered in the Divinity School, 28 in the Chicago Theological Seminary, 12 in the Meadville Theological School, and 1 in the Disciples Divinity House.

CONVOCATION

At Summer Convocation, September 2, 1949, the following degrees were conferred:

Bachelor of Divinity

C. Conrad Browne

Thesis: God as Creator and Redeemer

Master of Arts

Garland Wayne Glick

Thesis: Tertullian's Attitude toward the Jews

Jack Fay Robinson

Thesis: William Robertson, Scottish Ecclesiastic, 1721–93

Marvin J. Taylor

Thesis: Pentateuchal Criticism since Wellhausen

Doctor of Philosophy

Howard Nelson Bream

Thesis: The Cross—a Study in Historical Revelation

Robert Theodore Handy

Thesis: George D. Herron and the Social Gospel in American Protestantism, 1890–1901

FACULTY NEWS

Mr. Seward Hiltner, now executive secretary, Department of Pastoral Services, of the Federal Council of the Churches of Christ in America, will join the Federated Theological Faculty sometime in the next year, as Associate Professor of Pastoral Theology.

CORRECTION

The August 1, 1949, issue of the *Divinity School News* reported that Winfred Garrison, Ph.D. '97, was Earl Lecturer at the Pacific School of Religion in Berkeley, California, in mid-March. Dr. Garrison reports that he gave one lecture which was part of the course but that Dr. Georgia Harkness was the Earl Lecturer.

ALUMNI NEWS

MEMORIALS

Word has been received here of the death of Rev. Harry E. Miles, who studied at the Theological Seminary at Morgan Park, Illinois, Doane Academy, Dennison University, and Rochester Theological Seminary. He served in the ministry twenty-seven years, but illness forced his retirement. Subsequently, he was asked to organize a manual training department in Morrison High School, and he served as head of this department for ten years. Rev. Miles passed away September 8, 1949.

Mrs. Elfleda Bond Goodspeed passed away in her sleep on Sunday morning, August 21. New Testament Ph.D.'s through the first four decades of this century gratefully recall Mrs. Goodspeed as the perfect hostess of 5706 Woodlawn Avenue, who was personally and vitally interested in all their concerns.

We have received a short note from Mrs. Mary Fisk Simpson that her husband, Rev. Edwin Simpson, D.B. *'03*, died June 16, 1949, in Green Bay, Wisconsin.

PERSONALS

A new book has just been written by George J. Eisenach, Ph.D. *'45*, entitled, *Pietism and the Russian Germans in the United States, 1949. History of the German Congregational Churches in the United States, 1938*, is also a publication of Dr. Eisenach's. He is at present professor of church history at Yankton College School of Theology and has held this position since 1939.

Julia M. Barber, A.M. *'33*, has accepted a new position as assistant director of Christian education for the Michigan Council of Churches and Christian Education in Lansing, Michigan.

Newly commissioned Lieutenant Commander Rollin Lee Burns, *'38*, USNR, reports from El Paso, Texas, that he is now assigned to the position of training instructor of the Antiaircraft and Guided Missiles Branch of the Artillery School at Fort Bliss, Texas. He is also division training officer of the United States Naval Reserve Training Center in El Paso and teacher of Men's Service Class of the First Presbyterian Church in El Paso.

The new counselor of women at the University of Corpus Christi, Corpus Christi, Texas, is Miss Leonora A. Dorsey, *'37*. She reports that she is also engaged in teaching in the Education Department.

Dr. Riichiro Hoashi, Ph.D. *'17*, is professor of ethics and philosophy of Waseda University in Tokyo, Japan. He has published a book, *Introduction to Philosophy, Principles of Ethics, Philosophy of Religion, History of Philosophy, etc.* During the war Dr. Hoashi retired from Waseda but is now restored in his position at the university.

The new pastor of the First Congregational Church at Eldora, Iowa, is Ralph B. Imes, B.D. *'44*.

Fred W. Neal, Ph.D. *'44*, resigned from the Federated Theological Faculty, October 1, 1949. He has accepted a position at Mississippi State College as associate professor of religion and philosophy.

June 5, 1949, was the date of installa-

tion of Rev. Millard G. Roberts, Ph.D. '*47*, as pastor of the First Presbyterian Church in Olean, New York. Dr. Roberts writes: "This is a splendid opportunity, and I hope that I can make a go of it."

The dean of the Theology Department at Doshisha University in Kyota, Japan, in Raymond K. Oshimo, Ph.D. '*32*. Dr. Oshimo has been dean of the Theology Department since 1947.

Edward E. Chipman, '*33*–'*35*, has resigned his duties in Factoryville, Pennsylvania, after five years of pastoral service, teaching at Keystone Junior College and serving as college pastor and director of religious activities. He has accepted a position in Denver, Colorado, for the Denver Baptist Union as of September 1, 1949.

Kenneth W. Clark, Ph.D. '*31*, professor of New Testament at Duke University School of Religion, has been appointed annual professor at the American School for Oriental Research in Jerusalem, Palestine, for the year 1949–50. Among other projects that Dr. Clark has made himself responsible for is the photographing of the manuscripts of the Greek New Testament in Jerusalem and at Sinai.

The newly ordained minister of the Congregational-Christian Church in Toledo, Ohio, is James Harrel Cobb, '*46*. He is the former pastor of the Central Park Church in that city and professor of history and philosophy of religion in the University of Toledo.

The Macmillan Company has recently published *Psychology and Religion in Everyday Living*, by Charles T. Holman, B.D. '*15*. Mr. Holman is minister of the Union Church in Guatemala City, Central America.

"Wide Prospects," an address delivered at the thirty-seventh commencement exercises of the City College of Los Angeles, by Edgar J. Goodspeed, Ph.D. '*98*, may now be added to the phenomenal Goodspeed bibliography. This address is most attractively published by the City College Press.

Summer, 1949, marked the appointment of Harry Corbin, B.D. '*43*, as president of Wichita University.

William A. Irwin, Ph.D. '*25*, and Allen P. Wikgren, Ph.D. '*32*, have just published a comprehensive revision of *The Ancestry of the English Bible* by the late Ira M. Price. If there is any classic in this field, this volume is it! The first edition of the book was published over forty years ago, and the revised edition is already a best seller.

Recently returned from missionary service in China is David Crockett Graham, Ph.D. '*27*. He is now living in Rochester, New York.

Gertrude Hill, '*27*, is now residing in Chicago. She has returned from missionary work, having served in Hackett Medical Center, Canton, China.

Mary Eli (Mrs. Eugene Williams) Lyman, Ph.D. '*24*, has just been appointed the Jesup Professor of Bible in Union Theological Seminary, New York City. Mrs. Lyman is the first woman to be appointed to the faculty of Union Theological Seminary and the first woman to hold a major theological professorship in a higher theological institution in

America. Formerly Mrs. Lyman was dean in Sweet Briar College in Virginia.

College Avenue Methodist Church, Muncie, Indiana, is the new address of Van W. Hinckley, *'29*. Mr. Hinckley has recently been transferred to this new field as minister and director of college activities. He reports that he expects to find it most interesting and stimulating.

Joseph F. Machotka, *'30*, returned home this spring after three years of service in the Armed Services Department of the National Council, YMCA. He spent considerable time speaking on China during the last three months in schools, churches, and civic clubs. He has now retired from YMCA service.

James A. McDill, A.M. *'31*, resigned from the Board of Christian Education, August 31, 1949. He has been called to start a new Presbyterian church in Panorama City and Van Nuys Gardens in the San Fernando Valley in California. He spent the month of September vacationing, taking an extended drive by devious routes to the West.

The position of associate professor of church history at Northern Baptist Theological Seminary in Chicago has been accepted by James D. Mosteller, *'44*. He has been instructor of literature and religious journalism there for the last two years. He resigns his work at Calvary Baptist Church, where he has been pastor for the last five years.

Raymond N. Crawford, A. M. *'14*, has been appointed head of the Department of English at Iowa Wesleyan College, Mount Pleasant, Iowa.

News readers may be interested to read that Chaplain (Lt. Col.) Robert L. Schock, *'33*, is being relieved from the staff and faculty of the Chaplain School, Carlisle Barracks, Pennsylvania, in order to become the senior chaplain of Fitzsimmons General Hospital at Denver, Colorado, effective October 1, 1949.

Kwang-Won Kim, Ph.D. *'46*, is at present enjoying teaching at Wellesley College, Wellesley, Massachusetts, Department of Biblical History. He writes that he feels the Chicago prestige in that area.

The new dean and director of religion of the Evanston Collegiate Institute in Evanston, Illinois, is Donald Edward Smith, D.B. *'44*.

The Reverend Guy C. Crippen, D.B. *'11*, is a member of the County Welfare Commissioners Board in Madera, California. Rev. Crippen reports that he believes he is the first minister to have ever served as a member of this board.

Two courses are being given this year over radio station KWGS by Eugene S. Tanner, Ph.D. *'34*, in Tulsa, Oklahoma. His subjects for the fall and spring semesters are "Ethics" and "American Philosophy." He is also responsible for words of Hebrew, Greek, Latin, and Italian origin on a weekly KWGS program, "The Way of Words." Dr. Tanner is professor of religion and philosophy at the University of Tulsa.

Clarence W. Kemper, D.B. *'12*, minister of the First Baptist Church of Boulder, Colorado, at the University of Colorado Center, has announced that he will conclude his pastoral service in December, 1949. This will mark forty years as a pastor and the fifth year in his present pastorate. Dr. Kemper is now

writing a book entitled, *Forty Years a Minister*, which will be published this autumn. It will cover, both in story and in richly illustrated pictures, these moving forty years of his life. After January 1, 1950, he will serve in a more diversified ministry as supply preacher, short interim service, write some, and travel. He will respond to calls for missions in stewardship and evangelism, which are outstanding features of his pastorates. He is correspondent for *Religious News Service* of New York and was staff correspondent for the *Christian Century*, Chicago, for almost nine years. He is a frequent contributor to *The Pulpit*, *Chicago and Rocky Mountain Churchman*, and the *Colorado Baptist* of Denver.

Nils W. Lund, Ph.D. *'41*, has resigned as dean of the North Park Theological Seminary in Chicago, but he continues in service on the teaching staff of that institution. He has just completed copy for a new book entitled *Studies in the Book of Revelation.*

A Eustace Haydon, Ph.D. *'18*, leader of the Chicago Ethical Society, is broadcasting weekly at 3:30 on Sunday afternoon over station WJJD. The general theme for the current series of broadcasts is "Man's Adventure."

ATTENTION ALUMNI!

Help us to make our alumni records more complete. The Alumni Association urges every alumnus to send information about himself or other alumni. Please fill in this blank and return it to the Office of Extension, Divinity School, University of Chicago.

Name..... Address.....

U. of C. degrees..... Year.....

Other Degrees..... Institutions..... Year.....

Mailing address.....

New pastorate or other position.....

.....

.....

Book published.....

Election to position of honor or responsibility.....

Interesting project recently accomplished.....

Any other information of interest.....

.....

.....

.....

.....

[PRINTED IN U.S.A.]